Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, SEPTEMBER 4, 1830. NO. 36.

POETRY.

THE SONG OF DEBORAH AND BARAK.
(Judges, ch. v.)

The following is from Milman's "History of the Jews," in 3 vols. 12mo., (part of Murray's "Family Library,") Vol. I. pp. 194—197. The author professes to give an almost literal translation. He says, "Lyric poetry has nothing in any language which can surpass the boldness and animation of this striking production."

Thus sang Deborah and Barak, son of Abinoam,
In the day of victory thus they sang:
That Israel hath wrought her mighty vengeance,
That the willing people rushed to battle;
Oh, therefore, praise Jehovah!

Hear, ye kings! give ear, ye princes!
I to Jehovah, I will lift the song,
I will sound the harp to Jehovah, God of Israel!

Jehovah! when thou wentest forth from Seir!
When thou marchedst through the fields of Edom!
Quaked the earth, and poured the heavens,
Yea, the clouds poured down with water:
Before Jehovah's face the mountains melted,
That Sinai before Jehovah's face,
The God of Israel.

In the days of Shamgar, son of Anath,
In Jael's days, untrodden were the highways,
Through the wandering by-path stole the traveller,
Upon the plains deserted lay the hamlets,
Even till that I, till Deborah arose,
Till I arose in Israel a mother.

They chose new gods:
War was in all their gates!
Was buckler seen, or lance,
'Mong forty thousand sons of Israel?

My soul is yours, ye chiefs of Israel!
And ye, the self devoted of the people,
Praise ye the Lord with me!
Ye that ride upon the snow-white asses;
Ye that sit to judge on rich divans;
Ye that plod on foot the open way,
Come, meditate the song.

For the noise of plundering archers by the wells of water,
Now they meet and sing aloud Jehovah's righteous acts;
His righteous acts the hamlets sing upon the open plain,
And enter their deserted gates the people of Jehovah.

Awake, Deborah! awake!
Awake, uplift the song!
Barak, awake! and lead your captives captive,
Thou son of Abinoam!

With him a valiant few went down against the mighty,
With me Jehovah's people went down against the strong.
First, Ephraim, from the mount of Amalek,
And after thee, the bands of Benjamin!

From Machir came the rulers of the people,
From Zebulon those that bear the marshal's staff;
And Issachar's brave princes came with Deborah,
Issachar, the strength of Barak:
They burst into the valley on his footsteps.

By Reuben's fountains there was deep debating—
Why sat'st thou idle, Reuben, 'mid thy herd-stalls?
Was it to hear the lowing of thy cattle?
By Reuben's fountains there was deep debating—

And Gilead lingered on the shores of Jordan,—
And Dan, why dwelled he among his ships?—
And Asser dwelled in his sea-shore havens,
And sate upon his rock precipitous.
But Zebulon was a death defying people,
And Napthali from off the mountain heights.

Came the kings and fought,
Fought the kings of Canaan,
By Jaanach, by Megiddo's waters,
For the golden booty that they won not.

From the heavens they fought 'gainst Sisera,
In their courses fought the stars against him:
The torrent Kishon swept them down,
That ancient river Kishon.
So trample thou, my soul, upon their might.

Then stamped the clattering hoofs of prancing horses
At the flight, at the flight of the mighty.

Curse ye Meroz, saith the angel of the Lord,
Curse, a twofold curse upon her dastard sons;
For they came not to the succour of Jehovah,
To the succour of Jehovah 'gainst the mighty.

Above all women blest be Jael,
Heber the Kenite's wife,
O'er all the women blest that dwell in tents.

Water he asked,—she gave him milk,
The curded milk, in her costliest bowl.

Her left hand to the nail she set,
Her right hand to the workman's hammer—
Then Sisera she smote—she clave his head;
She bruised—she pierced his temples.
At her feet he bowed; he fell; he lay;
At her feet he bowed; he fell;
Where he bowed, there he fell dead.

From the window she looked forth, she cried,
The mother of Sisera, through the lattice;
"Why is his chariot so long in coming?
Why tarry the wheels of his chariot?"

Her prudent women answered her—
Yea, she herself gave answer to herself—
"Have they not seized, not shared the spoil?
One damsel, or two damsels to each chief?
To Sisera a many-coloured robe,
A many-coloured robe, and richly broidered,
Many-coloured and broidered round the neck."

Thus perish all thine enemies, Jehovah!
And those who love thee, like the sun shine forth,
The sun in all its glory.

RELIGIOUS SELECTIONS.

SPEECH OF REV. W. J. FOX.

At the late annual meeting of the British and Foreign Unitarian Association, in London, Mr. Fox submitted the following resolution:—

"That this Association rejoices in every proof of community of purpose and of principle afforded by our American brethren, and earnestly desire to draw closer the links of Christian and fraternal feeling."

This resolution was preceded by the remarks we now quote.

If the task, Sir, which has been assigned to me, on the present occasion, does not enter so essentially into the business of the Unitarian Association as those which have preceded it, yet the resolution which I have to propose is at least one which it would ill become us to separate without attending to.—Among the most pleasant circumstances attending these annual meetings, is the presence of our brethren in the faith from the different parts, not only of this country, but of the different countries of the world, and especially from that land of the New World which promises to be the most important of all countries, when considered as influencing the destinies of all mankind—I mean the United States. At our last meeting we had Mr. Ware with us—doubtless he is now among us in spirit, and I trust that we shall have him bodily with us at our Meeting at Manchester. And now at our present Meeting we have with us an illustrious visitor belonging to the same class of persons. Sir, I allude to President Kirkland, who is well known to many in this country by his character, his talents, and his productions; and it will well become us to bid him welcome among us, remembering, at the same time, that the best welcome we can give him is our declaration of a sincere and firm attachment to those principles which we hold in common, and the extension of which, as it is the object of our earnest desire, so also is it fraught with benefit both to ourselves and to the whole human race. Let us rejoice in the contemplation of Unitarian Christianity—I speak of it not as a sectarian faith, but as consisting in those great principles of mental freedom, and personal righteousness, and love to God and man, which are, after all, the very essence of Christianity—let us, I say, delight to contemplate Unitarian Christianity, in the various modifications it receives from national character; for, like the light of heaven, in passing through different media, and forming different combinations, it exhibits many a different hue and tinge of color, and an almost boundless diversity of appearance, although in itself ever and essentially the same. But, more especially, let us behold it as it presents itself among our American brethren—men sprung from the same physical stock, and endowed with the same intellectual inheritance—men who look back to our best literature as their own, whose minds were nurtured by it in their infancy, and found it their food, and exercise, and strength, in their maturity; and who will substantiate this claim, in a way which our own hearts must acknowledge; for who among us really delights in the glorious text of Milton, without also glowing at the eloquent exposition of Channing? To that country then must we turn with the most pleasurable feelings.—Gladly would we behold Unitarian Christianity united with German learning and German imagination—learning deep as their mines—imagination expansive as their forests. Gladly would we see it prevalent in France—in France made gay by nature, and reflective by revolution, where the present state of religious opinion reminds one of the pictures of its once formidable Bastile dismantled, shattered, and scattered; and from the ruins (heaven realize the religious hope more speedily and perfectly than the political emblem!) a glorious temple arising, the temple of freedom and peace. Gladly would we see it combined with the pure and lofty enthusiasm of Spain—Spain as it shall be, when it is once again the abode of the men of Spain, and those rights of humanity which are still in abeyance shall be restored—gladly would we see the combination of genuine Christianity with the peculiar characteristics of every nation and tribe on the face of the earth, harmonizing, purifying, and elevating all, and its holy principles announced in more languages than have ever been enumerated by an Adelung or translated by a Bowring. But still it is with America that we must feel the closest approach to an intellectual and moral identity. In the family of nations, they are our nearest kindred. There are we sure of mental consanguinity. The laurels which garland their triumphs in science or literature are grown upon our own intellectual soil; and in their failures and regrets they do not "wear their rue with a difference." There too it was that our own Priestley found an asylum when persecution and outrage made him an exile from the land that should have gloried, and that yet will glory, in his name. Ever should we be ready to give our welcome to such visitants as have now come to us from the region that gave him safety. And well will that greeting come from him whose office it will be to announce it, as the Chairman of this Meeting; from him who is probably at this time engaged in recording the vicissitudes of Priestley's life; who was himself one of that illustrious band, the Lindseys, Jebbs, and Wakefields, of which Priestley was the centre and the soul; who was their friend while they were living; their chronicler when dead; and who happily survives as the representative of their principles and feelings to a succeeding generation.—Right is it that he should bid those visitors welcome to our shores for the sake of Priestley's memory. Excuse, Sir, this allusion: for I must quit it now to observe how much there is to promote this fellowship of feeling with the Unitarians of America, in the similarity of our circumstances. We have the same conflict to maintain; the same opposition, bigotry, and calumny to encounter.—Even where our situation is unlike, the diversity is such as to recommend to us the diligent cultivation of a friendly intercourse.—The chief difference between us is, that they have to struggle with principles, feelings, and habits, while we have to contend against interest, ambition, and fashion. They (thank heaven) have no established church pressing heavily on the soil, and casting a gloom over the surrounding country. They have opportunities afforded them for free discussion, and the advancement of religious truth, which we do not possess. I have said that the resolution which I have to propose is not important, but in one point of view it is of the first importance. It becomes us, in speaking of our brothers of America, to shew that we ourselves are worthy to give them the welcome we propose; and this is no small assumption; for when we advert to those effusions of genius which are continually borne across to us—when we consider how learned, varied, vigorous, and eloquent are those productions—well may it make us feel that we have an arduous task to discharge in making common cause with them, and in taking upon ourselves to act side by side with them in the promotion of genuine Christianity. Let us however, try to do this; and let us remember with particular delight that our Associations may be looked upon as twin born—for they both sprung into existence in the same year—in the same week—nay, I almost believe, on the same day—and doubtless the same history awaits them; the same course of exertions and of triumph will be theirs, till they both expire in the fulfilment of the prophecy, that there shall be one Lord, and his name one in all the earth.

[From the Christian Pioneer.]

CONVERSIONS TO UNITARIANISM.

Unitarianism affords such numerous and splendid examples of conversion from theological mysteries, and palpable contradictions to her plain and heavenly tenets, that it is probably this simple fact, which prompts the champions of orthodoxy to be so lavish of slander and vituperation; thus endeavoring, by the most dishonorable means, to neutralize the dreaded effects which might result from free inquiry; and, by every species of misrepresentation, to prevent the people from reading, thinking, and concluding for themselves. Judging from its consequences, therefore, the fact is highly important; it affords a strong antecedent probability, that Unitarianism is gospel truth; and this will be more evident by investigating its origin.

Unitarianism can boast of many advocates and defenders who rejected the corruptions of Christianity, and embraced what they conscientiously believed, after laborious and patient investigation, to be the truth as it is in Jesus. To what motive can we impute a line of conduct so diametrically opposed to all the influences usually ascribed to habit, education, or popular opinions? The cause must be allowed to be powerfully influential. Were these converts acquired by means of some fictitious plausibility with which it was invested; of immunities it had the means of granting, or penalties it possessed the power of inflicting? Have any been led to embrace Unitarianism, because of the incessant importunity, the never-ceasing attacks of its professors; who zealously disseminated their opinions by every method possible—clothed it with familiar prepossessing graces—and concealed its hideous deformity beneath an insidious cloak of candor and liberality, until the unsuspecting heart imbibed the fatal poison, and the hapless victim fell a powerless sacrifice? This cannot be; because, the charge has been gravely advanced, that Unitarians are torpid and inert, inhabitants of a frigid and cheerless region; without zeal; not deeming it necessary to make the least effort to propagate their peculiar views.

We cannot then ascribe to their agency, that vast accession of numbers, that acquisition of talent and zeal, which has been gained from the ranks of orthodoxy. Is the cause to be found in the ecclesiastical dignities which Unitarianism can bestow? As an established faith, does she wield secular authority, and create objects and stations, which may be worthy the exertion of ambition, or lure the attention of avarice? Or, if the influence of patronage and wealth be nugatory, can she shackle free inquiry by *ex animo* assents and consents to creeds, articles and confessions, or command uniformity by the agency of intolerant tests, or disqualifying laws? No! she is herself proscribed and debased; she possesses no immunities; wealth she has not to bestow, nor honors to confer, for she has not sacrificed to the prince of this world.

How is it, that so many bright and master-spirits have embraced Unitarianism, though thereby sacrificing all apparent means of existence, and forsaking honor and affluence, for trial and suffering; though feelingly aware that obloquy and persecution must be their portion; though their names were cast out as evil, and themselves shunned as walking pestilences; though the heart and the affections were severely lacerated by the rude snapping of the endearing ties of friendship and kindred; and though they became as aliens in society, and all the bonds which united man to his species, were apparently sundered forever? What cause can be found sufficiently strong, to produce such results, adequate to such fearful consequences? What the motive to which such actions are legitimately attributable? What! but that Unitarianism is the truth of heaven; and was embraced as such by men, who respected that truth for its own sake; who held their consciences sacred, and believed it to be their incumbent duty, to avow the result of their sincere investigations, regardless of the consequences. And who, therefore, embraced Unitarianism, though neglected and despised by the world; who shunned it not, though its portion was bitter adversity. And they shall have their reward. When the Saviour shall collect his followers from the north and the south, from the east and from the west, then shall these good men, made perfect, be received by him, because they bore their sincere testimony amidst sufferings, anguish, and tribulation, inasmuch as during their earthly pilgrimage, they were not ashamed of a crucified Messiah, nor of his words.

Is it not, then, an antecedent probability of the truth of Christian Unitarianism—that, rejecting preferment, popularity, and wealth, for poverty, obloquy, and reproach, Priestley, Jebb, Lindsey, Wakefield, and numberless other worthies of the same unbending integrity and unshaken firmness, enrolled themselves as her defenders? Do not those doctrines deserve an impartial consideration, which were believed to be the truth by Newton, Locke, Lardner, and Milton? Ought that system to be lightly neglected, which can produce instances of conversion from Orthodox tenets, simply by a diligent study of the scriptures? which can point to an Hindoo Brahmin,* as raised up by Providence, to promulgate the fundamental truth of the Divine Unity, in regions of polytheistical idolatry; and to be supported by an indefatigable coadjutor, converted from a Trinitarian Missionary† to a Unitarian advocate? And lastly, can that faith be treated with indifference—will it not, does it not, command and obtain even unwilling attention, by its onward march, its gradual progression, its increasing strength? The trophies it possesses, the laurels it has already won, may be found by referring to those numbers of conscientious, and talented, and educated men, who were nursed in orthodoxy, and imbued with the perversions and corruptions of Christianity, so commonly mistaken for the true system of the well-beloved Son of God; but who, abjuring their errors, avow themselves Unitarians, and advocate the glad tidings of the blessed gospel, the Unity of the Godhead; the Messiahship of Jesus of Nazareth, the Christ.

* Rammohun Roy. † Mr. Adam.

BIBLICAL.

[From the Christian Reformer.]

CALLING UPON THE NAME OF JESUS:
REMARKS ON

1 Cor. i. 2: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

If Jesus Christ be truly God as the Father is, John xvii. 3, he must be an object of religious worship equal with the Father.—"That the Father is *a* proper object of prayer, God forbid that ever I should not acknowledge. That he is *the* proper object, in the sense in which you seem to make the assertion, in prejudice and exclusion of the other persons, God forbid that ever I should concede." Bishop Horsley's Letters to Dr. Priestly, Letter XII. p. 234. It must then be a Christian duty to worship Christ as truly God; and there ought to be in the Christian code an express precept and some clear examples of obedience to it, to direct and authorize us in the practice, and secure our faith in our Saviour's true divinity. But as no direct precept nor clear example on this subject can be produced, recourse has been had to doubtful cases and to obscure language, to certain expressions of ambiguous meaning; and they have been argued upon as though they could have but one sense put upon them, and that one sense infallibly known. Of this nature and use is the language above, 1 Cor. i. 2. "Calling upon the name of Jesus Christ is a designation by which all Christians in every place were known in the days of the apostles. The phrase signifies praying to Jesus Christ; therefore, in the days of the apostles, all Christians prayed to Jesus Christ. Praying to Jesus Christ would have been idolatry unless he were God; therefore all the very first Christians believed that he was truly God."

Certainly, it requires a pope or a church that hath power and authority in controversies of faith to confirm this argument. Calling upon the name of Jesus Christ, whatever it may mean, cannot mean that the first Christians in every place prayed to him or worshipped him as the true God; for such a practice would have been contrary to the expressed precepts and to the example of the great Teacher, and contrary to the directions and examples of his apostles. No such prayers or acts of worship are to be found in St. Luke's history of the church, nor in the writings of those who lived and wrote in the apostolical age, nor for a long time afterwards, and are contrary to the declarations of those authors, many of whom tell us that the Christians of those early times prayed to the Father *through* Jesus Christ.

The Greek word for 'call upon' is επικαλεομαι, and is sometimes translated actively and sometimes passively. The above text, 1 Cor. i. 2, is thus varied by different translators.

Dr. Whitby defends the common translation in the active sense: Dr. Hammond decides for the passive sense, and translates the phrase, All that in every place are called by the name of Jesus Christ our Lord.

Rhemish version; All that invocate the name, &c.

Locke; All that are every where called by the name, &c.

Wakefield: All in every place who take upon themselves the name &c. So Mr. Belsham, Improved Version: All that in every place are called by the name, &c. Mr. Whiston adopts the common version. The fact is, the word itself may be translated both ways, and hence the variety. The context and other circumstances must determine its meaning.

As all the readers of the Christian Reformer may not know the several senses and translations which it has in the New Testament, the following collection of texts in which it occurs may not be entirely useless. In the following it is translated *surname* and *surnamed*:

Matt. x. 3, Lebbeus, whose *surname* was Thaddeus. Luke xxii. 3, Then entered Satan into Judas *surnamed* Iscariot. Acts i. 23, And they appointed two, Joseph, called Barsabas, who was *surnamed* Justus. Acts iv. 36, Joses, who by the apostles was *surnamed* Barnabas. Acts x. 5, And now send men to Joppa, and call for one Simon, whose *surname* is Peter. Ver. 18, And called, and asked whether Simon, which was *surnamed* Peter, were lodged there. Ver. 32, Send therefore to Joppa, and call hither Simon, whose *surname* is Peter. Acts xi. 13, Send men to Joppa, and call for Simon, whose *surname* is Peter. Acts xii. 12, John, whose *surname* was Mark. Ver. 25, And took with them John, whose *surname* was Mark. Acts xv. 22, Judas, *surnamed* Barsabas.

In the following passages it is translated appeal, appealed. Acts xxv. 11, I *appeal* unto Cæsar. Ver. 12, Hast thou *appealed* unto Cæsar? Ver. 21, But when Paul had *appealed* to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. Ver. 25, But when I found he had committed nothing worthy of death, and that he himself hath *appealed* unto Augustus, I have determined to send him. Acts xxvi. 32, This man might have been set at liberty if he had not *appealed* unto Cæsar. Acts xxviii. 19, But when the Jews spake against it, I was constrained to *appeal* unto Cæsar.

In the following passages it is translated call, and calling actively. 2 Cor. i. 23, Moreover I *call* God for a record upon my soul. 1 Peter i. 17, And if ye *call* on the Father, who, without respect of persons, judgeth according to every man's work. Rom. x. 12—14, The same Lord over all is rich unto all that *call* upon him. For whosoever shall *call* upon the name of the Lord shall be saved. How then shall they *call* on him in whom they have not believed? Acts ii. 21, And it shall come to pass that whosoever shall *call* on the name of the Lord shall be saved. Acts xxii. 16, And now why tarriest thou? Arise and be baptized, and wash away thy sins, *calling* on the name of the Lord. 2 Tim. ii. 22, Follow righteousness, faith, charity, peace, with them that *call* on the Lord out of a pure heart. Acts vii. 59, And they stoned Stephen, *calling* upon (God) and saying, Lord Jesus, receive my spirit. Acts ix. 14, And here he hath authority from the chief priests to bind all that *call* on thy name.

In the following passages it is translated *called*, passively. Acts xv. 17, That the residue of the men might seek after the Lord, and all the Gentiles, upon whom my name is *called*. James ii. 7, Do not they blaspheme that worthy name by which ye are *called*? Heb. xi. 16, Wherefore God is not ashamed to be *called* their God.

Thus then we see the word is used and translated actively and passively. Paul called upon the name of Cæsar, Acts xxv. 2. The name of the Lord was called upon the Gentiles, Acts xv. 17. We have, therefore, good authority for translating passively the calling in 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place are called by the name of Jesus Christ our Lord, both theirs and ours.

ORIGINAL MISCELLANY.

Mr. Reed,—I have been surprised to observe no notice in the Christian Register, of one of the late Tracts of the American Unitarian Association, No. 37, entitled "Practical Infidelity briefly considered in reference to the present times." It seems to me to contain some most valuable remarks, and such remarks as we seldom find in print. They deserve to be copied into our commercial as well as our religious papers, that they may be read by every man who is in any way responsible for the *irreligious* opinions and habits that are permitted to exist in respectable society. I rejoice that one, whose situation enables him to ascertain facts, and whose employment does not subject his writings to that suspicion of professional bias which is often brought against truth uttered by a clergyman, has spoken honestly and forcibly of evils which the community, ought to discountenance and the conscience of every Christian condemn. I should be particularly glad to see the matter contained on pages 7, 8, and 9 of this tract copied into your paper. A Friend.

"Bankruptcy is not criminal where it can be traced to a succession of calamities, baffling ordinary foresight and skill. The conflagration, the tempest, and the flood, resist human control; and an honest man may become the prey of rogues, who abuse his confidence and plot his ruin. But bankruptcy, in some of the forms in which it is exhibited at the present day, involves a dereliction of principle, which, if it shall only continue to be tolerated, will subvert the foundation, upon which alone religion and virtue can be practically sustained. A merchant owes it, not only to himself, but to all with whom he is connected, to possess at all times an accurate knowledge of the situation of his affairs; and he has no moral right to contract debts beyond his known ability to provide for their payment. Such an act, however disguised, is a gross deception; nay, any attempt to disguise, or even to palliate it, aggravates its enormity. He has no moral right so far to tamper with the confidence of others, as to hazard their property and his character upon what is no better than the throw of a die—the result of a commercial speculation; and when a man deliberately undertakes to retrieve his misfortunes by incurring such hazards, he is not only sure to be foiled in his particular object, but by so doing he has violated his sense of duty—he is self-accused. There is no sin that he could commit, which at the moment he is more anxious to conceal from the scrutiny of the world; and although he may acquire the hardihood to cloak his motive, and may urge strong claims to the lenity of his creditors and to public sympathy, he has parted with that possession, for which lenity and sympathy, and even restored and augmented wealth can never compensate, *the conciousness of unwavering integrity.*—He has ventured to practise an imposition upon himself, and this will precede any attempt to impose upon others. He has stained his soul, although by a secret sin; and the stain of guilt is not easily obliterated. He has prostituted his mind by an unhallowed perversion of its highest faculty; and such an injury to the mind but too often proves, in the providence of God, a sting of torture to goad men to greater evil and to final ruin. For him, to say the least, religion and virtue, no longer possess their original attractions; he has made a compromise with his principles, which they scorn to sanction. He no longer dares to claim their protection; he has deserted them in the conflict with expediency; and, having once escaped from their control, he finds it becoming constantly more inconvenient to submit to their restraints. So far as public opinion, or an unwillingness to appear grossly inconsistent requires it, he professes to regard them; but having ceased to be a Christian in practice, he finds himself gradually tending to speculative infidelity, and is thus prepared to embrace any system, in which utility and expediency have assumed the mould of his own character, and may be easily accommodated to his course of life.

"The fate of the bankrupt, whose course has been thus irregular and precipitous, is but the ordinary fate of the desperate and abandoned gambler. Yielding to a common temptation, both are lured by similar expedients through successive gradations of guilt to the same end. The principal difference between the cases is, that while the dishonest gambler is seldom screened from the infamy which he deserves, the unprincipled bankrupt is often permitted to escape from censure, and is even aided in his disingenous attempts to plead necessity in extenuation of voluntary default, and to refer to the counsel, or influence, or example of others what is strictly attributable to his own weakness or want of principle. If things were always called by their right names, if social justice were inexorable, if the keen glance of public indignation were never averted from notorious and flagitious misconduct, how much of what passes for misfortune would be exposed as crime; how many impostures which are now palliated or concealed would be detected and punished, and how much more definite would be the tenure of personal reputation and the standard of common morality.

"Another view of active life as now exhibited, deserves consideration. Bankruptcy may be avoided, and, in many cases, shrewdness, prudence and economy being brought in aid of a course of unfair dealing, the acquisition of wealth may be unimpeded. Success, however, when the law is violated, does not palliate crime; and wealth, although it formerly appeased venal priests, cannot purchase immunity from self-reproach. When Christian morality has been tampered with, it becomes odious by exciting self-reproach; and he, who has supposed it for his interest habitually to break its rules is glad to find a shelter, where, by renouncing its obligations and misled into a disbelief of its sanctions, he may cling to what he considers the only chance of escaping from its penalties."

[For the Christian Register.]

RESPECT FOR THE SCRIPTURES.

Mr. Reed,—It has long been the charge of Christians holding the prevailing faith, against Unitarians, that they disregard the scriptures, and trust to their own reasoning, and even more than lean to infidelity. And this charge I have recently heard, with no small astonishment, repeated, not far from that institution, one of the Professors of which, has lately appeared as the self-constituted organ of his party, to proclaim their principles of liberty and charity to the world. But admitting the Orthodox *are* as liberal and charitable as they would have the world believe; I would inquire if this charge, so often reiterated, and that too but a few days since by one of the worthy Professor's disciples, be true? Do Unitarians indeed renounce the bible or explain away its true import, and repose upon the strength of their own unaided reason? I consider the charge an important one; and, having the same right, assumed by the worthy Professor, of answering for a whole community, I "stand up,"* with "smothered" feelings of deep injury, though "without a blush or a trembling nerve before the tribunal of denunciation where we are arraigned," and "take the liberty of moving an arrest of judgment," and enter my unqualified denial of the whole charge. Unitarians renounce the Bible!! This would be equivalent to a renunciation of their faith. It would be casting from them the charter of their most cherished rights, the very language and spirit in which their faith is expressed. They also may boast perhaps, (were not boasting vain,) that they "have searched the scriptures," "and believe, ex animo from persuasion," in the truth of their views, because they are expressed in scriptural language, and not because the "Reformers or the Pilgrims believed them." They believe that doctrine which characterises them as a sect, not because it was considered Orthodox by a council of fallible men, but from the direct evidence, the very letter of revelation. They cordially assent to the testimony of the early disciples, as expressed by Peter, that "Jesus is the Christ, the Son of the living God." They have not the presumption to believe that their salvation was secured to them by a specific contract, executed eighteen centuries since; but they believe, from "the law and the testimony," that, by "the grace of God they are saved." Rather than believe with the Reformer of Geneva that Christ came "to appease the *wrath* of God," they much prefer his own declaration, that "God so *loved* the world that he gave his only begotten Son," &c. When Jesus said, he "did nothing of himself"—that he "came to do the will of him that sent him"—that he "received a commandment, what he should speak," they place implicit confidence in his declarations. Unitarians renounce the Bible!! The Bible is their only creed. They impose no other—they wish for no other; and of all Christians they are the last to whom the charge, under consideration, has the least application. Unlike some Christians, they are perfectly satisfied with what God has been pleased clearly to reveal. With this pure ore, they presume not to mingle the dross of scholastic philosophy, or the subtleties and refinements of metaphysics. And is this showing disregard for the scriptures? Does it not rather evince a deep solicitude to guard this pure fountain from all extraneous corruptions?

Knowing something of the prevailing faith, having been nurtured in "the bosom of the church," it seems to me that the charge of renouncing the scriptures, might be retorted upon the accusers with redoubled force. For the very language they use in the expression of their views is not in the Bible. We find no language there like Trinity, Triune God, God the Son and God the Holy Ghost, God-man, Double nature, Vicarious Suffering, Atonement, Satisfaction or Substitution. Such language is not found in the Bible. The doctrine of the Trinity which is deemed fundamental, they acknowledge is not found in the Bible, in the form of a direct proposition. Whence then do they derive a doctrine of such importance? Why, they think certain detached texts indicate a kind of co-equality between the Father, Son and Holy Ghost, and, in order to avoid the quicksands of Tritheism, to which a conclusion of this kind would lead, they come to the very summary conclusion that, these three co-equal beings are one and the same being! But it is all a subject of inference; and to infer is to reason. Hence this prime article of their creed rests, however paradoxical it may seem, on the deductions of feeble, human reason, the exercise of which in their brethren, they regard as the unpardonable sin.

The doctrine of a Double Nature, also, is the offspring of a similar process of reasoning. This hypothesis was devised to prop up the popular doctrine of Atonement. Having arrived by the deductions of reason, at the conclusion that Christ was the Supreme God, they unfortunately fell into a dilemma, from the horns of which they could not easily extricate themselves, and at the same time cleave to their opinions of "Vicarious Atonement." Human reason, however, is full of expedients. God they acknowledged is an infinite being and therefore incapable of suffering. How then was the Atonement, that grand wheel in the system, to be made subservient to the great end for which it was designed? It was a point certainly of difficult solution. The Gordian knot, however, was to be untied—or rather cut—and for this purpose the scissors of metaphysics were applied. From the fact that Jesus spake, taught, slept, suffered and died like a man, and ever disclosed himself such, they concludea that he was a man. They had now arrived at two conclusions—viz. that he was God and man—and uniting these by the application of their metaphysical wand, this wonderful process of reasoning ended in the composition of the complex being, which they term (θεανθρωπος) God-man.—Thus we see that *some* of the doctrines of the popular creed, rest on the deductions of human reason, on the exercise of that faculty which some affect so much to despise, and, (like the stag in the fable, who reproached his legs) raise the voice of railing against it, though it serve them as their only support. If this statement of the matter be not true, its fallacy may be easily exposed. But if it be true, the charge, which I have undertaken to notice, considering the source whence it eminated, seems to come with a bad grace. It is true that Unitarians reason. They feel bound to make a proper use of this faculty, and not bury their talent in the earth. But they have never yet presumed to substitute the deductions of reason for the plain and simple word of God. They do, I repeat it, invariably express their views in the very word and letter of the gospel. They love its simplicity. They rejoice in the rewards it offers and in the hopes it inspires. They seek for nothing higher—for nothing more majestical. They cherish its simple doctrines, not, as in the case of St. Augustine in reference to the Trinity, because they "know they are impossible," but because they believe them accordant to the best dictates of unperverted reason, and eminently calculated to promote the best interest and highest happiness of man.

It is hoped that when the principles advanced by the worthy Professor are more generally diffused among his brethren, they will be less hasty in passing censures upon their neighbors, and to this end I would recommend them to the special notice of the "disciple" whose sweeping charge suggested these remarks, and would advise him, before he again assails the faith of others, to examine the source whence he derived his own.

A Subscriber.

* For these quotations, see Professor Stuart's letter, pp. 9 and 50.

[For the Christian Register.]

MR. BENNETT—NEW CHURCH IN CAMBRIDGE, &c.

Mr. Reed,—In my first communication, which appeared in your paper of Aug. 14th, I intimated that I had some further comments to make upon Mr. Bennett's Address. It was no small satisfaction to perceive, that others besides myself had taken up the subject; and the public are under much obligation to the editor of the Lowell Journal for laying before them the substance of an Address, which contains so many mistatements, and which is calculated to do much injury to religion, to our University, and to a large portion of the most worthy men in our Commonwealth.—Your observation, that—"we may safely trust to the good sense and correct feelings of the mass of the community," is, I think, not supported by past experience; unless, when qualified by the after part of the sentence, designating those "minds that are not sadly diseased by party prepossessions and antipathics." But, the few of the latter class bear only a small proportion to the "mass of the community." In almost all our towns in the interior, nearly all are active partizans, and are strongly biassed one way or the other. It is well known that most members of Calvinistic Churches and Societies early receive the impression, if they are not directly taught that their minister is infallible, as are also all who meet with his approbation.—Now, Mr. Bennett comes before them, with testimonials, in support of himself and his cause, from those whose word is law—to them. The names of Drs. Beecher, Codman and Fay have been familiar to their ears, and they have learnt to believe, that these men "can do no wrong." With these prepossessions, they are prepared to hear and regard as truth, all that may be said, and to act accordingly. Even, if there are some among them, whose information enables them to distinguish between sectarian declamation and truth, they are so much under the influence of fear, lest they be branded with the name of *heretic* and be cast off as traitors to their party, that they shut their mouth and open their hand, to bestow their money upon an object, which, in their heart, they know and feel is not worthy of their patronage.

An erroneous opinion is abroad in the land, that the students are taught Unitarianism (as they are various sciences) at the University—that they are compelled to listen to its doctrines and submit to its dogmas; that Sabbath after Sabbath, the "Trinity;" "Vicarious Punishment," "Total Depravity," &c. are combatted, and that attempts are made to overthrow them, by the Rev. Professor of Divinity, who is called by way of reproach a Universalist.

Now every graduate and student of our ancient University, with a host of worthies, knows all this to be a mistaken opinion—that it is *not* founded in *truth*; and, I am compelled to believe, that *many* of those who circulate and spread such a report through the country, do it with a full knowledge of its falsehood.

How far must the Rev. Gentleman, whose name stands at the head of this article, bear this imputation? As a graduate of the University, he cannot make the plea of ignorance. But it may be said by many, that the Professor of Divinity is a Unitarian. Grant this—and it may then be asked, "If the preacher is a Unitarian, does it not follow that what he preaches is Unitarianism?" In one sense this conclusion is correct; for he preaches Christianity, and we assert that Unitarianism is Christianity. But, in the common acceptation of the word, as it is understood by the Calvinists it is denied that he does preach Unitarianism. In other words he does not insist on its *peculiar* doctrines. The subjects of his sermons are those beliefs, principles and points, which are common to the different denominations. Such as, the attributes of God, Jesus Christ the Saviour of sinners, the divine authority of the Holy Scriptures, Love to God and our neighbors, obedience to his commandments, the necessity of repentance, of a good life, and many more, which are common to all Protestant sects. If this statement is true, and it can be proved by thousands, what reason has Mr. B. for stating, that the funds of the University are "perverted to the support of a teacher of the fatal heresy of Unitarianism," that it has "crept into the college and contaminated it throughout," that almost all, who go there, "become thoroughly corrupted with the fatal heresy"—? I call on Mr. B. for his reasons; I ask him for his proofs for such statements. Let him point out time and place, spread the facts before the public; let the people examine the *evidence*, and then I am willing to abide by the people's verdict. Let us have something more than declamation, unsupported assertions, before he charges the University with being sectarian; with being a school for Unitarianism; with being morally corrupt, before he travel through the country, from town to town, and, from under the *sacred garb of religion*, brands an institution, which is, not only an honor to the State, but to the whole Union, with infamy, by opprobrious epithets of "*heresy*," "*moral poison*," a fountain filled with deadly poison, &c.

He says, that when in college, after stating his peculiar feelings "to the most serious young man in college," he replied to him, "you are deranged." Had this young man more than human powers? The same words may be heard from the mouth of hundreds; the air is full of them; and those, who know the Rev. Gent. best, vindicate his *sincerity* and *conscience* by the plea of *derangement*. That mind must be disordered, which would say, as he has said, that the gospel has not been preached for fifty years, where Cummings labored more than half a century; a town, the inhabitants of which, can claim an enviable preeminence in the cause of Bible Societies, education, and a long line of Christian ministers. "This spot, where the venerated Whiting and Ruggles and Cummings dispensed the word and brake the bread of life, even this spot has been selected as *missionary ground*;" and the Rev. Gent. has proclaimed abroad that this is "*a heathen land*," and congregations have been instructed by him, that they "ought to send the gospel there, as much as to the heathen, at a distance." These are the people whom a Reverend Divine, (a Calvinist,)* belonging to a neighboring town, called "*the flock of God*"—"a people who have long known, by happy experience, how good and how pleasant it is for brethren to dwell together in unity"—"whose liberality and zeal in support of the *Christian ministry*, entitle them to your highest confidence."—"Discord (says the same Divine) is the bane of society, the reproach of Christians, the enemy and destroyer of religion."—And these are the people, who, according to Mr. Bennett, have not had the gospel preached to them, for fifty years, these are the "heathen." With one fell sweep, they are all denied the Christian name, by one,—while another, of the same party, calls them "*the flock of God*." Let these two different descriptions be compared and those, who know their authors, will know, who is entitled to the most credit. Is here any proof of a disordered mind? I should not have connected the Church at Cambridge—the university and the people of Billerica, were it not, that he, who has called forth these remarks; has taken them all under his protection and spoken of them in his address—asserting that God was on his side—and that the cause he was advocating would succeed. There is much more, that might be said and ought to be said, relating to the contents of this address, which I must omit. I trust some one, more able, will take up the subject thoroughly. I would add however here, that if any of my remarks bear severely upon Mr. B., I would distinctly state, that I bear no ill will against him, personally, as a private individual, and that I have spoken of him, only in his public capacity, as an agent of sectarianism. My sole object has been to throw some light upon his paths, and to correct what I believed he had misstated. I am a friend to Liberal Christianity—to freedom from clerical dominion—a promoter of peace—and am willing that others should enjoy their own opinions, *if* they will let me and a large portion of mankind enjoy ours, without subjecting us to be branded as heretics, enemies to God and his religion, in one word "*heathen*." L.

* Rev. Mr. Stearns, minister of Bedford.

[For the Christian Register.]

UNITARIANISM IN THE HOUR OF DEATH.

We often hear it said of Unitarian Christianity, that it is a religion which will do very well to live by, but will fail men in the hour of death. If this were true—if observation proves that our views of religion are devoid of consolation and support at the most trying period of our existence, it might well be regarded as an objection to them. But we are confident that there is not the slightest foundation for the remark. Nay, so far is it from being true, that it might with much more propriety be said, that Unitarianism is a hard religion to live by, (as it spreads before us a broader field of duty, and presents us with stronger motives to religious obedience, than any other form of religion) but affords peculiar support and solace at the hour of death. I will admit that Christians of different sects and denominations govern their lives, and are supported in death, not so much by their creeds, the peculiarities of their faith, as by some of those great truths of revelation which, with slight modifications, are common to them all.

I have witnessed happy deaths among those of very opposite views in religion:—have stood by the death bed of the Trinitarian and the Unitarian, and seen a them both sustained by a strong and living faith, and, in humble obedience to the divine will, calmly and cheerfully resign their lives. And I have, at such times, thanked God that Christian hope and salvation are not the prerogative of a sect or party, but are the reward of all the sincere followers of the Saviour; that "in every nation he that feareth God and worketh righteousness is accepted with him."—And yet I can truly say that I have never, among Calvinists and Trinitarians, seen such striking instances of Christian fortitude, entire resignation, unwavering trust, and the manifestation of a hope stronger than death, (I do not say but there have been such, but they have never come within my observation) as I have seen among Unitarian Christians at the hour of dissolution. The sustaining power of Liberal Christianity on the near approach of death, I have indeed, often beheld, but have seldom thought it expedient to give it publicity.—But I have lately witnessed so remarkable an instance of resignation and cheerful hope in the last hours of life, that I am desirous it should be known beyond the circle of private friendship and those more immediately interested. I refer to Mrs. Chandler of Lexington.*

In the midst of life and fair prospects Mrs. C. was visited with a pulmonary affection; which, before long, assumed a decided character, and all hope of recovery was vain. At first the thought of leaving her friends, of bidding adieu to an affectionate husband and interesting children, was almost insupportable. But soon her mind became composed and tranquil. She viewed time in connexion with eternity, the transitory and fleeting objects of the world in comparison with those things which are "incorruptible and undefiled, and that fade not away;" and, with a firm belief that her condition was ordered in wisdom and in goodness by her Heavenly Father, the language of her heart was, "not as I will, but as thou wilt." "Thy will be done." For several months previous to her death, her thoughts and conversation were indeed "in heaven;" and, at the same time, she was cheerful and took a lively interest in her family and passing events. In the first of her illness dark and gloomy views of religion would occasionally come as a cloud over her prospects, and obscure the brightness of her hopes; but their effect was only momentary. Soon a rational and consoling faith, a faith in which she was so firmly established that nothing could shake her confidence, would resume its wonted place in her mind with its sublime and heart-cheering influences, and darkness and doubt would at once flee away. So prepared was she for her departure, that she seemed as one who is about taking a short journey, to be absent only for a night, instead of going as she rapidly was to that unseen world, whence no traveller returns. So loosened were the ties, which bound her to earth, and so entirely were her affections placed "on things above," that the approach of her dissolution could hardly be said to cost her a pang. Such, indeed, was the strength of her Christian hopes, the hope of a blessed immortality, that death, instead of being to her the king of terrors, was viewed rather as a heavenly messenger to conduct her to a brighter, happier world.

"Though,"—said she, as she felt the cold hand of death upon her,—"though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me:"—and, in the triumphant language of the Apostle she exclaimed, "O death, where is thy sting? O grave where is thy victory?—thanks be to God, which giveth us the victory through our Lord Jesus Christ."

* See record of deaths in this day's paper.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 4, 1830.

HARVARD UNIVERSITY.

The subject of the pretended sectarian character of Harvard University, which has been dwelt upon in late numbers of the Boston Recorder was brought to view again in that paper of the 1st instant. The editor speaks of the "impolicy and injustice of holding the College of the State in bondage to one religious sect." It is thus taken for granted in the outset, that it is so held in bondage. To show that he is not alone in this unauthorized assumption, or begging of the question, in regard to the sectarian character of the college, the editor of the Recorder proceeds to quote, with approbation, an article signed "*A Bostonian*," from the Boston Courier. The article shows indeed, that the editor is *not* alone in his views. He certainly has *one* who comes to similar conclusions from similar unproved premises. Is it seriously urged, by the Recorder,—as the term "not alone," seems to indicate,—that the impression is general in the community, that Harvard College is "held in bondage to one religious sect?" We doubt not there are very many persons who think so. It would be strange if there were not. It has been the cry for twenty years or more, by the leaders of the Orthodox community. And it would be giving them but little credit indeed, not to admit that many, even of those who differ from them in religious speculations, have, without investigation, taken what they say of the college to be true. Does this prove its truth, or even furnish any fair inference of the justice of the charge? Or does it justify the intimation in the Recorder that any intelligent and candid men in the community, who attend to the subject, believe there is any foundation, for the often repeated slander? That the Orthodox generally, (a few of the leaders and knowing ones perhaps, excepted,) believe it to be true, is perfectly natural to conclude. How should it be otherwise? It is contrary to all their experience, and all their habits of mind, to suppose, that a College, or institution of any kind, under the control of men of similar religious opinions—men who had the power to make it a narrow and sectarian institution, and yet who neglected to make it so. Where is the College, Academy or other public institution in our country, over which the Orthodox have a controling power, and yet have not made it thoroughly sectarian? We know not one. It is easily accounted for then, that persons of such habits of thought and feeling, considering others to be altogether such as themselves, should conclude that Harvard College must be sectarian, because administered by men whose similarity of religious opinion on particular points, give them power to make it so. It is not to be expected, that such persons, (the Orthodox,) should readily entertain the enlarged conception, of a body of men, who though high in station and influence, and possessing power to enforce their sectarian peculiarities, should sacrifice them to a sense of public duty; and looking above and beyond the pretty contentions and differences of sects, upon the broad and essential features of Christianity, should take these as their law and rule, and govern and direct their institution, in religious affairs, on the free and generous principles, which consider it the privilege and duty of all, in matters of doubtful speculation, to investigate, think and believe for themselves, with a solemn sense of responsibleness for

their opinions to *God*, and to *God alone*. It is not to be expected we say, that the mass of the Orthodox community who have so long themselves acted on entirely opposite principles should readily be able to grasp this large and generous idea. The greatest subject of wonder and regret is, that the leaders of the party, who know that this is the generous character of the Institution—for it is but affectation of candor to suppose they do not know it—we say, the greatest subject of wonder is, that the leaders of the party, should, in the face of the most prominent evidence to the contrary, persevere in their efforts to abuse and deceive the public mind, on a subject so important to the religious peace, as well as to the social and literary interests of the community.

Even "A Bostonian" whom the editor of the Recorder quotes to give plausibility to his assumptions, acknowledges that the Professor of Theology, in his lectures, both before the College and the Theological students, "presents a fair and impartial view of the opinions of others as well as his own."

If, after this acknowledgement, and in the absence of all proof from other sources, the writer still maintains that the institution is not thus freed from the charge of sectarianism, shall we attribute it to some un-named circumstances, in the character of the institution, or to some easily named attribute of the writer's mind?

The following paragraph, quoted by the Recorder, is a confirmation of what we have already said, as to the difficulty the Orthodox have, in conceiving how men who have the power of exerting a sectarian influence should neglect to use it, and should discipline their minds and consciences, (for it is a business of the conscience too) to act on enlarged and generous principles.

"The public *will* believe, that when *the whole board of officers, of both government and instruction in any institution, is from one sect, the influence of that institution will be sectarian.* With what propriety this opinion is entertained, good judges of human nature, and shrewd observers of facts, can decide for themselves. That this is public opinion, is abundantly manifest."

Yes, "the public,"—the *Orthodox* public "*will* believe"—all the known practices of their own denomination, which are the basis of their opinion, compel them to believe—'that when *the whole board of officers, both of government and instruction in any institution, is from one sect, the influence of that institution will be sectarian.* With what propriety this opinion is entertained, good judges of human nature,' (i. e. of Orthodox prepossessions) and shrewd observers of facts (Orthodox practices) "can decide for themselves."

The truth is, the great outcry about the sectarianism of the college, is not so much because it is believed to be sectarian, as because it is known to be *not* so,—because it is known, that the men who govern it, are disposed to maintain its ancient, well-earned, and honorable character, as an institution that protects and encourages a free, liberal and independent search after TRUTH of all kinds;—men who feel bound, as far as they are able, to preserve so precious a trust from a really sectarian grasp—from the hands of men who, from all past experience there is reason to believe, would change its character, and narrow it down to the pitiful dimensions of sectarian minds.

☞ Our readers will be pleased to learn that by the arrival of the Packet-ship Liverpool, Rev. HENRY WARE, Jr. has returned from his residence abroad, with health so much improved, as to permit him to enter immediately on his duties as Professor in the Theological School at Cambridge.

Sunday School Society. A quarterly meeting of the Boston Sunday School Society was held at the Franklin Hall in this city, on Wednesday evening, at which subjects important to the interests of Sunday Schools were discussed.

Unitarian Advocate. An able and interesting number of this periodical is just published. For a list of the contents our readers are referred to our advertising columns.

Liberal Preacher. The number for September is just published, and consists of a sermon by Rev. Mr. Field, of Charlemont, on "The faith once delivered to the Saints."

SUMMARY.

Lectures for Teachers. We gave in our two last papers, some account of the proceedings of the late Convention of Teachers in this city. The following lectures, not noticed in our last, were delivered as here stated.

On Tuesday, the lectures were—"On Lyceums and societies for the diffusion of useful knowledge." By Mr. N. Cleaveland, of Newbury.—"On Geomotry and Algebra, as important branches of education, with the manner of teaching them." By Mr. F. J. Grund, of Boston. "On Teaching *Music*, as a branch of common education." By Rev. W. C. Woodbridge, of Hartford, Ct. "On elocution with a particular reference to the teaching of reading." By Rev. Mr. Pierpont of Boston.

Census of Boston. The whole number of inhabitants is 61,381; of whom 59,506 are whites, and 1875 are free blacks. The number of deaf and dumb is 18, and of blind 19. The number of aliens is 3448. By the census of 1820 the whole population of the city was 43,298; increase in 10 years 18,083, which is equal to 41 3-4 per cent. The number of colored persons in 1820 was 1690; increase, 165. By the census taken by authority of the city government in December 1825, the whole number of inhabitants was 58277; increase since that date, 4104.

Great Storm. A violent storm occurred last week, which has done great damage to the corn and fruit. It appears to have been very extensive. Accounts have been received of considerable injury done to the shipping on the coast. There was one distressing case of shipwreck, on Cape Cod,—the fishing schooner Cyrus from Hingham,—in which all hands, ten in number, were lost, except a boy.

Much damage and loss of life appears to have been lately sustained also by a gale at the South. The particulars are too numerous to be detailed in our paper.

First Baptist Society. We understand that the connexion between this Society, worshipping in the new church, corner of Hanover and Union streets, and Rev. C. P. Grosvenor, will cease on the 24th of September. *Pat.*

Fire at South Boston. The packing house of the South Boston Flint Glass Company was burnt on Monday morning together with a considerable amount of glass ware. The loss is estimated at between 3 and 4000 dollars.

Journal of Law. This is a periodical pamphlet of sixteen octavo pages, issued semi-monthly, in Philadelphia, at $1 50, advance. The work is similar in plan to the Journal of Health, and is intended to furnish such general information on the subject of government, law, &c. as will be useful to all classes of readers. It is conducted by an association of members of the bar.

Locomotive Engine. The Baltimore Gazette gives the following account of a late experiment on the railroad. It is signed by several respectable gentlemen.

The Locomotive Engine constructed by Peter Cooper, Esq. of New York, was put on the Baltimore and Ohio Rail Road this day, and after various trials for short distances, was finally run to the half way house, seven miles from the city, conveying from twelve to fourteen persons on the carriage of the Engine;—with this load and under the disadvantages of experimental fuel, viz: Anthracite, Bituminous Coal, Coke and Wood, each used according to circumstances and fancy—the average speed was from twelve to fourteen miles per hour; the engine working at not more than two thirds of its power. Among the persons who rode on the carriage of the engine, the subscribers take this opportunity to express their high gratification at the experiment, and to state their full confidence in the general construction of the engine; and the superior advantages of this mode of conveyance.

The Indians. The last received *Cherokee Phœnix* contains an opinion, by WILLIAM WIRT, ESQ. on the right of the State of Georgia to extend her laws over the Cherokee Nation of Indians. It occupies nearly three pages of that paper, embraces a full discussion of the subject, and from the argument adduced draws the following conclusion:—

"On every ground of argument on which I have been enabled by my own reflections or the suggestions of others to consider this question, I am of the opinion.

1. That the Cherokees are a sovereign nation: and that their having placed themselves under the protection of the United States does not at all impair their sovereignity and independence as a nation. "One "community may be bound to another by a very un-"equal alliance, and still be a *sovereign State*.—"Though a weak State, in order to provide for its "safety, *should place itself under the protection of* "*a more powerful one*, yet according to Vatell (B. I "Ch. I § 5 and 6,) *if it reserves to itself the right of* "*governing its own body* it ought to be considered "as an *independent State*." 20 Johnson's Report 711 712 Goodell vs. Jackson.

2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That consequently, the State of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia which has been placed before me, is unconstitutional and void. 1. because it is repugnant to the treaties between the United States and the Cherokee nation. 2. because it is repugnant to a law of the United States passed in 1802, entitled "an act to regulate trade and intercourse with the Indian tribes and to preserve peace on the frontiers." 3. because it is repugnant to the constitution, inasmuch as it impairs the obligation of all the contracts arising under the treaties with the Cherokees; and affects moreover to *regulate intercourse with an Indian tribe* a power which belongs exclusively to Congress. WM. WIRT.

Baltimore, June 20th 1830."

Resolution of the Creek Indians. We find the following passage in the Georgia, Columbus Enquirer, of Aug. 13.

A council of the Chiefs of the Creek Nation, assembled a few days previous, at their council ground, fifteen miles from Columbus, for the purpose of taking into consideration the wishes of the present administration in relation to their removal west of the Mississippi. "After the delivery to them by the Agent of the *Talk* of the President," says the Enquirer, "they remained deliberating several days in secret council, and at the close informed the Agent that they had no territory to sell to the United States, and on his promising to pay the annuity allowed them by government they refused to receive one dollar, stating that they wanted none of the President's money, and would under no circumstances accept it, and terminated their session by the expression of the most solemn determination on their part to remain in their present situation, until expelled by force."

African Colony in Canada. A meeting of the people of color was held in Philadelphia on the 10th inst. in the first colored Wesleyan Methodist Church. Resolutions were past expressing the full confidence of those present in Messrs. Lewis and Dutton, Agents from Canada, and who are there engaged in settling a colony. The documents of these Agents were read, by which it appeared that the sum of six thousand dollars is to be paid on the 10th of Nov. next, to procure a title to the purchase made by them in Canada. It was resolved that a subscription book should be opened, to aid in raising the amount; and a committee of ten persons was appointed to solicit subscriptions. *N. Y. Spect.*

Discovery Ships. It appears by the arrival at Stonington, of the brig Bogota, from the South Seas, that the discovery vessels, the brig Anawan, Capt. Palmer and the brig Seraph, attached to the Anawan on the same expedition, had abandoned their exploring pursuits, and were bound to Peru in pursuit of Seal. Mr. Eckford, and Dr. Eights, who went out in the Anawan, have returned home. The Anawan and the schr. Penquin, had been to the South Shetland Islands, and had taken six hundred fur skins, and a number of shells, petrifications, &c.

From England. London papers to July 21 have been received by the packet ship Liverpool, which arrived at this port on Sunday. The funeral ceremonies of the late King were celebrated July 15, with great show and parade, by a procession, and the performance of the regular services at St. George's Chapel. The Parliament was to be prorogued on the 23d. The approaching elections in England occupied much attention.

By a later arrival,—the Clematis from Havre,—Paris papers to July 26 are received, which contain, with other important intelligence, an account of the prorogation of the British Parliament, which was done July 23d by the King in person. A copy of his speech which is said to have been received with lively enthusiasm, is given in the Journal des Debats, where its general character and spirit is highly complimented. The Journal says,—

The language of the new King is full of a noble frankness, and the assurance which he gives of his determination to make every effort to maintain the peace which so happily reigns between this country and all other nations, his desire to take the lead in all measures of public economy, his full and entire approbation of that great and salutary law for the emancipation of the Catholics, are happy presages for the reign which has just opened, and Europe can only applaud these words, so worthy of the constitutional King of a great people.

The passage in the King's speech, thus alluded to in the Journal des Debats, is the following.

While I declare, upon this solemn occasion, that it is my fixed intention to maintain with all my power the reformed Protestant religion, established by law, permit me at the same time to express my firm hope of seeing abolished the animosities which have prevailed in consequence of religious distinctions, and that the decision of Parliament with regard to these distinctions having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great end of the Legislature, and in strengthening that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness.

The following item is from one of the late English papers.

It is curious that his present Majesty is at the same time William the First, Second, Third, and Fourth. The following explanation will reconcile this apparent contradiction. As King of Hanover he is William the *First*, that country giving only title of Electors to its rulers previous to George III. As the King of Ireland William the *Second*; that kingdom was not added to the British Crown until the reign of Henry II. and, consequently, William the Conqueror and William Rufus were not Sovereigns of Ireland: therefore, as there were no native Kings of that name, William the Third of England was the first of Ireland, and our present Monarch is, of course, William the Second. As King of Scotland William the *Third*: the only Monarch of that name previous to James I. (who united the two kingdoms) being the celebrated William the Lion. And, as King of England, William the *Fourth*.

Liverpool and Manchester Railway. In a Liverpool paper of August 17th, we have the subjoined account of an excursion on the railway.

"On Saturday last a number of the directors, accompanied by their friends, made an excursion along the railway. The party, which consisted of about 120 ladies and gentlemen, left Liverpool at four o'clock in the afternoon, proceeded as far as the Kenyon cutting, and returned about half past seven in the evening, after a very agreeable trip. We understand that the directors intend to allow such an excursion to be made every Saturday until the work is finished, in order to give the engineers practice in working the engines and managing the carriages Each director has the disposal of half a dozen admission tickets, and when these are all disposed of, a party of about 120 persons is formed, which makes a tolerable load for one of the engines. The party on Saturday, returned from Kenyon in about an hour and a half.

Greece. It was asserted in the late Berlin papers, that new negotiations have been opened, in relation to the Grecian boundary, and that there was a prospect that the frontier would be extended to the line of Arta and Volo,—and possibly would include Candia and Samos.

It is reported in Germany, that, when the Allies have settled the affairs of Greece, Count Capo d'Istrias would be appointed Hospodar of the three principalities of Moldavia, Wallachia, and Servia, under the auspices of Russia.

The Augsburg Gazette of June 29 furnishes the following extract of a letter from Belgrade.

"Within a few days several couriers from Constantinople have passed through this town on their way to Vienna. It is reported that the insurrection in Albania extends daily, and that the Grand Vizer cannot come to terms with the rebels by conciliatory acts.—Their commander is a man of great courage, and is supplied with money, so that he can pay his troops regularly. He is said to have engaged in his service several officers of the Greek navy, who will assist him in the attainment of his views. Firmans have lately been issued at Constantinople for Candia and Samos, by which the Sultan grants to the Greek inhabitants of these Islands great favors and privileges, including personal safety, and a free trade in the whole Turkish empire. This has probably been done upon the suggestion of the European Ambassadors at Constantinople, that these islands, which are excluded from the territory of Greece, may not give cause to any further complaints on the part of the friends of the Greeks."

Conquest of Algiers. We gave in our last, a brief account of the conquest of Algiers by the French. A full statement of the circumstances and facts connected with the expedition has since been received by the Liverpool.

The forts and batteries of Algiers were attacked by the French fleet on the 3d of July, partly for the purpose of withdrawing the cannoniers and troops from the Fort of the Emperor, whither they had gone to aid in its defence against the expected attack of the French army. The desired effect was in some degree produced; and at 4 o'clock on the 4th the French fire was opened on the Fort of the Emperor. The fighting continued with great obstinacy till 8 o'clock when the firing at the fort ceased. The Dey soon afterwards ordered the powder magazines to be blown up; and at ten o'clock a dreadful explosion took place, which caused part of the fort to disappear. The fort was soon occupied by the French. At two a flag of truce was sent to the French camp, with offers from the Dey to indemnify the French for the expenses of the war. A cessation of arms took place, and negotiations were entered on. On the fifth at eleven o'clock the forts, the port, and the city were delivered up to the French, and at two the flag of France was hoisted on all the towers of the city.

Gen. Bourmont gave to the Dey 9 millions in money, and his other property.

A letter from Algiers dated July 9th, says, "We have had, during the campaign, 245 officers killed or wounded, and 3450 soldiers.

The following are extracts from the convention between Count Bourmont, General-in-chief, and the Dey.

The fort of the Cassauba, all the other forts depending on Algiers, and the port of that city, shall be delivered up to the French troops this morning at ten o'clock, French time.

The General-in-Chief of the French army promises his Highness the Dey of Algiers, to leave him his liberty and the possession of every thing that belongs to him personally.

The Dey shall be at liberty to retire, with his family and all that belongs to him to the place which he shall fix upon, and so long as he remains at Algiers, he and all his family shall be under the protection of the General-in-chief of the French army; a guard shall protect the safety of his person and that of his family. The General-in-Chief promises to all the soldiers the same advantage and the same protection.

The exercise of the Mahometan religion shall remain free. The liberty of the inhabitants of all classes, their religion, their property, their commerce, their industry, shall be inviolate, their women shall be respected; the General-in-Chief promises this upon his honor.

We collect the following particulars from the Daily Advertiser.

The garrison of Algiers was not included in the capitulation. The Turkish, Moorish and Arabian troops had retired to the other side of the river El Haratch, and it was not known whether they intended to continue hostilities. The Dey had thrown off his royal garments, and retired from his palace to a private house.

It was supposed that the Dey and the Turkish soldiers, who were permitted to retire with their private property would retire to Turkey. It was understood that the Mole, the Casauba, and all the principal buildings of the city were mined, and that if the Dey and the Turks had been denied liberal conditions, and had been driven to desperation, they had resolved to leave the town in ruins and endeavor to cut their way through the beseiging army, to the interior of the country.

The following further intelligence was received by the Clematis, which brought Paris papers to July 26. A letter dated Algiers, July 10, says,—

The Dey has changed his mind respecting the place of his retreat, and it is to Naples that he has expressed a desire to be transported. I have thought it my duty to accede to his desire. If there is no Lazaretto at Naples, he will at first make a quarantine at Mahon. One hundred and two people are to go with him; several belong to his family; all have today embarked.—The Dey appears happy to have seen in this way the termination of a crisis the developement of which might have been fatal to him.

The Dey arrived at Mahon on the 16th.

In regard to the treasure found at Algiers we quote the following statements. The first is from Toulon, July 23.

The ship Marengo, which left Algiers the 15th, has just arrived with 15 millions francs, of which two millions come from the French chest, and thirteen from the treasury of the Regency of Algiers. These thirteen millions are composed of ingots of gold and silver and money in gold.

They write from Algiers, July 9th—Our army is abundantly furnished with provisions. The Arabs have just supplied our markets. I forgot an important point; it is that at the departure of the *Cigogne* we had already found more than 97 millions, and we hope to find still more.

Who shall govern Algiers? The Journal des Debats has the following paragraphs respecting the future management of the new conquest by France.

"It is necessary, however, that some sort of government should be given to that vast extent of territory of which the kingdom of Algiers is composed. The nomade population far from being the elements of order and power is always the cause of new trouble, of war and robbery, which it is necessary to repress.—The farming population is not in a situation to resist them, and has need of protection. The natives of this part of Africa are incapable of establishing a government. In their interest, as in that of civilization, their fate, their destiny must be entrusted to a powerful nation, and France is naturally the one which can the best secure its happiness—she alone has at present a right to claim the arrangement of the affairs of Algiers.

"All Europe, without excepting England herself is interested in seeing the north of Africa drawn from the state of barbarism into which it has fallen for so many centuries. The maritime and commercial interests of Great Britain will be far from being compromised by a permanent establishment of France and Algiers.—The mistress of Gibraltar, of Malta, of the seven islands, with a squadron more experienced and more numerous than all those of Europe and the new world united, no danger can threaten her, and at present people are enlightened enough to understand that their prosperity increases with the riches and civilization of their neighbors. Old hatreds, envious passions become silent before reason and humanity, and we are pleased to acknowledge that on this occasion, the organs of public opinion in England have joined with France in applauding a conquest by which all the European nations may profit."

In reference to the subject treated above we find the following paragraph, quoted as *from the shores of the Danube*, July 9.

For some time a report has been spread which does not appear unlikely, and agreeable to which a Congress has been adjusted among some of the principal powers of Europe Count de Nesselrode, vice chancellor to the Emperor of Russia, will assist there in the name of that sovereign, and the Prince of Metternich in the name of the Emperor of Austria. They have not yet designated the place where it will meet, but they think it will be in some town of Bohemia.—It is easily conjectured what is the design of this assembly; it concerns, undoubtedly, the fate of Algiers after its conquest by the French, as well as the affairs of Greece, which will have at last the issue so much desired by the Greeks.

The following item dated Toulon, July 20, was translated from a late French paper for the Palladium.

It is reported that a Royal decree, declares the late regency of Algiers a FRENCH COLONY. What is certain is that a high personage, that they pretend to be the Duke of R....., has passed here incognito, embarked on board the Sphinx and sailed for Algiers. It is said he will join the army with the title of *Governor of Africa*. On his arrival Gen. B. will return to France.

From France. By the Clematis, Capt. Holmes, which arrived at this port on Tuesday, from Havre, Paris papers to July 26 have been received. They contain intelligence of considerable interest. Alluding to the papers the Advertiser says;

They contain the important news of the dissolution of the newly elected Chamber of Deputies—the suspension of the law of the liberty of the press by an ordinance of the King, and a prohibition of all periodical publications and works of less than twenty sheets, without previous authorization—further particulars relative to the African expedition,—the King of England's speech on proroguing the British Parliament, and other articles of news of considerable interest.

The election of the Chamber dissolved by this ordinance was just completed. It consisted of 270 members of the opposition, of whom 202 were among those who voted for the address in the late Chamber against the Ministers, 145 were for the Ministry, and 15 were undecided, for either extreme. The 3d of August had been appointed for the meeting of the Chamber, special summonses had been sent to the members elect, and other preparations had been made for the meeting.

By an ordinance of July 20 the electoral colleges are required to meet for the choice of Deputies; the Colleges of Arrondisements on the 6th of September, and the Colleges of Departments on the 18th. The Chamber of Peers and Deputies are ordered to meet on the 28th September.

Capt. Holmes reports, that these measures produced as might be expected, very great excitement, and France appeared to be on the eve of a revolution.

POSTSCRIPT.

GREAT NEWS FROM FRANCE.

A correspondent of Mr. Topliff of this city, writes thus from New York, on Thursday P. M.

"We have a telegraphic dispatch from the Hibernia below, (from Liverpool, August 1st) that an action had taken place in Paris, between the troops of the King, and a body of Liberals headed by LAFAYETTE,—that the King's troops were defeated with a loss of from 5000 to 6000 men."

MARRIAGES.

In this city, Mr. John Edward Lane, formerly of Burlington, Vt. to Miss Mary Jane Lacoste, formerly or Portsmouth, N. H.; Mr. James Goodwin, of New York, to Miss Charity Sprague, 2d daughter of Capt. Wm. S. of this city; Mr. Charles Spooner to Miss Almira Tracy: Mr. Wm. Smith to Miss Charlotte J. Underhill.

On Sunday morning last, by the Rev. Mr. Parkman, Mr. Samuel N. Dickinson (publisher of the Mechanics' Magazine,) to Miss Sally Ann Oliver, daughter of Henry J. Oliver, Esq.

In Cambridge, 23d ult. by Rev. Mr. Gannett, Lieut. Franklin E. Hunt, of the U. S. Army, to Miss Ann Maria, only daughter of George Noble.

In Bolton, by Rev. Mr. Allen, George Richards Withington Esq. to Miss Laurinda Gardiner, daughter of Hon. S. P. Gardiner, of B.

In Dracut, Doct. Daniel Tenny, of Hudson, N. H. to Miss Emeline, daughter of the late Mr. Josiah Rogers, of Billerica.

In Portsmouth, Mr. Edmund Fry to Miss Ann Adams.

In Bristol, (R. I.) William M. Rowland, Esq. of Augusta, Geo. to Miss Clarissa L. Wight, daughter of Rev. Henry Wight, D. D. of Bristol.

DEATHS.

In this city, Capt. Stephen Holland, aged 38, formerly of Newburyport.

In Charlestown, Mr. John Edmand, aged 56.

In Lexington, on the 23d ult. Mrs. Susannah, wife of Jonas Bridge, Esq. aged 71; Mrs. Lydia M. Chandler, wife of Col. Samuel Chandler, and daughter of Amos Muzzy, Esq. 31.

In Concord, (Mass.) Dr. Benj. Prescott, aged 85.

In Newburyport, Miss Sarah Cook, eldest daughter of Capt. John Cook, aged 51.

In Dedham, on Tuesday morning last, Mrs. Eliza Hancock, consort of John Hancock, Esq. of this city, aged 50.

In Ipswich, Mr. Ebenezer Lord, aged 53.

In New-Bedford, Mr. David Kempton, aged 52.

In Nantucket, Mrs. Margaret, wife of Mr. Geo. W. Ewer, Esq. aged 26.

In Dover, Mass. Capt. Luther Richards, aged 43.

In West Brookfield, Mr. Elijah S. Alvord, of Greenfield, to Miss Mary P. Lynde, of W. B.

In Grafton, Mr. Lucas Bigelow to Miss Mahala Stow; Mr. Ezra K. Pratt to Miss Abigail Brigham; Mr. Hiram Johnson to Miss Caroline M. Haskell; Mr. George C. Carpenter to Miss Mary Ann Batchellor.

In Groton, Mrs. Susan, wife of Mr. Alpheus Richardson, aged 36.

In Southborough, Mr. David Gardner, aged 73.

In New York, Rev. Edward D. Griffin, aged 29.

UNITED STATES LITERARY ADVERTISER, and *Journal of Religion, Politics, Health, Economy, and the Arts*:—Published weekly at No. 362 Washington Street, Boston, by S. H. JENKS Agent for the Proprietors. J. L. BLAKE & S. H. JENKS, Editors.

This paper is under the particular patronage of Booksellers, and is designed to be an *Index* to the literary history of the age. The first object of it is to disseminate literary information, whether in the form of advertisements or communications—to furnish Booksellers, Teachers and others connected with the progress of knowledge, with a vehicle devoted appropriately to their service; and then, to form an interesting miscellany for the general reader—a companion for the parlor as well as the study—a family paper, comprising summaries of Religious, Political, and Miscellaneous Intelligence; editorial hints and communications on Health, on domestic and political Economy; and due notices of whatever relates to the Useful or Fine Arts. It is obvious that a weekly print thus constituted and encouraged, will convey to various parts of our country the most speedy intelligence of the appearance and character of new publications; and that the impartial course to be pursued in relation to the ordinary topics of the day, will commend to the favorable notice of all who desire accurate information respecting passing events, and wish to erect just opinions upon a foundation of facts.

The works of authors, publishers, or booksellers advertising herein, will be duly regarded in the Literary Department, provided copies be transmitted to the Editors, free of charge. It should be understood however, that the plan of this journal does not contemplate, in most cases, the expression of elaborate opinions concerning the excellences or defects of publications thus noticed:—it is thought preferable, generally, to present an analysis—a bird's-eye view of the design and peculiar traits of a book, than to pronounce judgment upon its literary merits. The decisions of a weekly newspaper, in matters of this sort, are usually, and perhaps, properly, deemed by the public to be of little worth:—when works are reviewed for the purpose of investigating their claims to popular consideration, it should be done in periodicals of higher pretension.

It is requested that our patrons and friends send us forthwith their lists of new books—of works in the press—and of works proposed; together with such advertisements and communications as may pertain to the objects in view. The extensive correspondence which we have opened with gentlemen engaged in "the trade," in all sections of the union, renders it expedient that we request all exemption from the burthen of postage on articles intended for publication.

Every President of a College in the United States so far as known—and the Lyceums, and principal Academies and High Schools in the New England and Middle States, will be supplied with the Literary Advertiser—which will therefore become a useful medium for the Advertisements of College governments, Medical Institutions, School Committees, Professors, and all others concerned in the business of instruction.

PRICE of the United States Literary Advertiser to subcribers, *One dollar and fifty cents in advance* per annum. Persons procuring eight subscribers, and remitting to the publisher twelve dollars, will be supplied with an additional copy for one year,

Terms of Advertising.—For one square of advertisements every week, with six copies of the paper, $40 per annum; one square every second week, with three copies of the paper, $25 per annum; one square every month with one copy of the paper, $13 per annum. For a single advertisement of one square two dollars. For half a square or less one dollar. Teachers who advertise by the year may have inserted in the course of that period what is equal to six squares for ten dollars, receiving one copy of the paper. All advertisements may on the above terms receive three insertions; and for each insertion thereafter, will be charged one fifth part of the original cost.

S. H. JENKS, Agent for the Proprietors.

TRACT No. 39,—*(First Series)*—A. U. A. Tract No. 39 of the First Series of the American Unitarian Association, "On the Exclusive System by JAMES WALKER," pp. 34—will be published next Tuesday,—with the Title-page, Table of Contents and Index of the 3d volume,—at the Depository 141 Washington Street. GRAY & BOWEN.

Sept. 4.

RELIGIOUS LIBERTY—STUART'S LETTER TO CHANNING. For sale by PEIRCE & WILLIAMS, No. 9 Cornhill, (late Market Street,) A Letter to Rev. WILLIAM E. CHANNING, D. D. on the subject of *Religious Liberty*, by MOSES STUART, Professor of Sacred Literature in Theo. Seminary, Andover, Mass. Third Edition. 2w. Sept. 4.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. II.—No. 3.—(New Series.) For September, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. V.—Evidences of Piety and Virtue; Fellowship with God; Complaints of Orthodoxy—Prof. Stuart's Letter to Dr. Channing; Heresy at New Haven—Dr. Woods' Letter to Dr. Taylor; Spirit of English Unitarianism—Letter from an American clergyman in England, to the Secretary of the A. U. Association. Sept. 4.

LIBERAL PREACHER, *for Sept.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1830, containing a Sermon by the Rev. JOSEPH FIELD, of Charlemont, Mass,—On "*the Faith once delivered to the Saints*,"—from Jude 3. Sept. 4.

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines*,' Vol. IV.—No. 11, for Sept. 1, 1830. Embellished with two elegant whole-length Portrait Figures, in Walking Dresses; An elegant whole-length Portrait Figure, in a Child's Dress.

CONTENTS.

Newfoundland Adventures; Babel; Fish Stories; The battle of Cuton Moor; The Arab's Farewell to his Horse; The Chevalier d'Avenant; To the Harp of Albyn: The Wounded Spirit—Chap. II Manners and Customs of the Brazilians; An Epigram; Joyousness of Animated Nature; An Aberdonian Joke: The Art of Book-Keeping; The Latest Female Fashions, (*With a Colored Plate.*)

The Gatherer:—The Steam Engine; Natural Eloquence; Coals; Punctilious Economy; Algiers; New Books. Sept. 4.

SELECTED POETRY.

[From the Monthly Repository.]

ON HEARING THE CALL OF THE CUCKOO, May 28, 1830.

Thou spirit-bird of viewless wing,
That, round the lush-green fields of Spring,
Makest the hedge-row echoes ring
With thy vague call,
Now here, now there, thou wisp-light thing,
Misleading all!

When golden cups of sunny hue,
And bird's-eye gems of living blue,
And purple vetches, twisting through
Moist herbs and grass,
Come forth—with them thou comest too,
Ere them to pass.

Delighted Childhood mocks thy lay,
Manhood hears half his cares away,
Even Age, beneath his thin locks gray,
By thee beguil'd,
Leaps back into Life's morning day,
A white-hair'd Child!

Shy guest! what call'st thou back to me?
A vision of young memory,
Born of that happy time, when, free
From care or coil,
I watch'd on Scottish braes the bee
At his sweet toil.

In the grey hill-side's heathery nook,
By a clear, rocky, Highland brook,
That, languid with the sunshine, took
Its loch-ward way,
Hands in the stream, I lie, and look
On its wild play.

Hark! through lone glen and cairny hill,—
No plover's whistle clear and shrill,
No cloud-high lavrock's gushing trill
O'er moorland nest,—
But *thy* monotony of bill
Breaks the deep rest.

What magic in that simple sound!
The summer stream winds as it wound,
Or, cross'd, o'er-leaps its mossy bound
With angrier flow—
The Ossianic Mountains round,
The Lake below!

And with these fix'd realities,
The *feelings* of those moments rise,
While, passive all, my spirit lies,
Before them borne,
Like ripe grass which the breeze o'er-flies,
Or shadowing corn.

How fine, how firm, the mystic chain,
That binds the human heart and brain!
That can call up—and not in vain—
From simplest things,
Past pleasures filter'd from their pain,
Joys without wings!

Thoughts by sweet earth are sometimes given,
We would not wish forgot in Heaven:
And, when the mortal link is riven,
In spheres above,
Whate'er I lov'd below, all shriven,
Still let me love!—

Crediton.

[From the Cincinnati American.]

THE FIRST LAND.

How welcome, from the dizzy mast,
The watchful seaman's stand—
Sounds o'er the billow and the blast,
The joyful cry of "Land!"
Which, veil'd within a misty shroud,
Lifts o'er the wave its peak of cloud.

Ah! who but he whose wary eye
Hath long been doomed to dwell
Upon the wastes of sea and sky,
The raptured throb can tell,
The boundless burst of joy that fills
The heart that hails earth's distant hills!

At once upon the gaze they come,
With mingling sighs and tears;—
With beauteous visions of our home,
And days of other years;—
Reflected from the past, that throw
Around their heads the sunset glow.

And far away, in fancy's dream,
Beyond the waste of floods,
The wave-worn spirit hath a gleam
Of sunny vales and woods;
A gentle whisper of the breeze—
A murmur of the forest-trees.

A dying echo of the grove,
That to the heart doth bring
Sweet memories of the walks of love,
In life's unclouded spring;
And dear the wood-land's anthem be
Far warbled o'er the moaning sea.

And soon upon the lovely shore,
Our bosom-friends we strain;
They welcome us from ocean's roar,
To native shores again—
To woman's love and smiling home,
From which our lot has been to roam.

BIOGRAPHICAL.

JOHN PHILIP.

There is probably no species of writing which tends more to strengthen our good principles and animate our virtuous and Christian endeavors, than faithful memoirs of the character of good and eminent men. This will be found particularly the case, we think, with the account here given of the Rev. John Philip, late minister of Ipswich, England, who died in early life.

From a child he possessed the most amiable and endearing qualities, a gentle, mild and even temper, and great self-command. He was particularly careful not to speak, or to suffer others to speak, evil of the absent. He grew up innocent and virtuous, free from duplicity and guile, and deservedly dear to every circle in which he was called to move. Like the blessed Jesus, in his life and conduct he was blameless, undefiled, and separate from sinners; but although modest and unassuming, his sincerity, integrity, ardent and cheerful piety could not pass unnoticed. The sacred scriptures were his study and delight, and his almost constant companion. He cultivated habits of industry, diligence, and perseverance; the morning and evening hours were devoted to the exercises of religion, and the various branches of mental improvement. After a careful investigation of the scriptures and of the different systems of religion, he found his views were completely Unitarian, and often said, "Oh, what cheering, heart-reviving, soul-ennobling doctrines!" "Jesus might well say, My words they are spirit and they are life." He delighted to engage in the services of the sanctuary, and in the worship of the one living and true God, according to the precept and example of our Lord and Master Jesus; with sublime pleasure he contemplated the Divine Being as his kind and heavenly Father, as well as the Father of all the human race, the God and Father of Christ, who is our elder Brother.

The doctrine of the Divine Government also particularly interested his mind and occupied much of his thoughts. Very early in life he evinced a strong desire of devoting his life to the Christian ministry, but his diffidence suggested numerous difficulties to the accomplishment of his wishes. These, however, were at length overcome; and, in the 21st year of his age, he entered the Academy at Newington Green, where he spent three years, and went through his academical studies with honor to himself and satisfaction to his tutor and friends. During his residence there he enjoyed opportunities of frequent intercourse with ministers and others, to whom, by the unvarying sweetness of his disposition, his manly steadiness, virtue and goodness of heart, he much endeared himself, and whose friendship he esteemed an honor and happiness as long as his feeling heart reverberated to the name of friend. And he mentioned, even with tears, during his last illness, the kindness and friendship evinced towards him by many in various places where he had been. His talents for the ministry were far superior to the common order. But, alas! he is cut off in the bloom of youth and health and manly vigor; the pastor of a respectable congregation; in the prospect of increasing usefulness, which was the chief desire of his heart; with cherished hopes of comfort to himself and benefit to others. How mysterious are the ways of Providence! Yet did he bow submissive to the will of God, and fully acquiesced in his righteous dispensations. No murmur ever escaped him. He smiled amidst his pain, and said, "The sweet influence of Christianity supports and cheers my mind, and inspires my soul with patience and resignation. Religion is my consolation in my affliction." On another occasion he said, "My mind is firmly grounded on the doctrine of the Divine Government. My heart and my hopes centre in God. And whatever be the issue of this affliction, I am perfectly satisfied, perfectly resigned to the will of God, and fully persuaded that what he appoints is best."

MISCELLANEOUS SELECTIONS.

DESTRUCTION OF THE TEMPLE OF JERUSALEM.

The following gorgeous description of this memorable event is extracted from the 3d volume of the Rev. Mr. Milman's *History of the Jews*:—

High above the whole city rose the Temple, uniting the commanding strength of a citadel with the splendor of a sacred edifice. According to Josephus, the esplanade on which it stood had been considerably enlarged by the accumulation of fresh soil, since the days of Solomon, particularly on the north side. It now covered a square of a furlong each side. Solomon had faced the precipitous sides of the rock on the east, and perhaps on the south, with huge blocks of stone: the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than 525 feet; but their whole height was not seen, excepting on the eastern and perhaps on the southern sides, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were 70 feet square.

On this gigantic foundation ran on each front a strong and lofty wall without, within a spacious double portico or cloister, 52 1-2 feet broad, supported by 162 columns, which supported a cedar ceiling of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling whiteness, 43 3-4 feet high; on the south side the portico or cloister was triple.

The open courts were paved with various inlaid marbles. Between this outer court of the Gentiles, and the second court of the Israelites, rails of stone, but of beautiful workmanship, rather more than 5 feet high.—Along these, at regular intervals, stood pillars with inscriptions in Hebrew, Greek and Latin, warning all strangers and Jews who were unclean, from entering into the Holy Court beyond. An ascent of 14 steps led to a terrace 17 1-2 feet wide, beyond which arose the wall of the Inner Court. This wall appeared on the outside 70 feet, on the inside 43 3-4; for beside the ascent of 14 steps to the terrace, there were 5 more up to the gates. The Inner Court had no gate or opening to the west, but four on the north, and four on the south, two to the east, one of which was for the women, for whom a part of the Inner Court was set apart—and beyond which they might not advance; to this they had access likewise by one of the northern, and one of the southern gates, which were set apart for their use. Around this court ran another splendid range of porticoes or cloisters; the columns of which were quite equal in beauty and workmanship, though not in size, to those of the outer portico. Nine of these gates, or rather gateway towers, were richly adorned with gold and silver, on the doors, the door-posts, and the lintels. The doors of each of the nine gates were 52 1-2 feet high, and half that breadth. Within, the gateways were 52 1-2 feet wide and deep, with rooms on each side, so that the whole looked like lofty towers; the height from the base to the summit was 70 feet. Each gateway had two lofty pillars, 21 feet in circumference. But that which excited the greatest admiration was the tenth, usually called the Beautiful Gate of the Temple. It was of Corinthian brass, of the finest workmanship. The height of the Beautiful Gate was 87 1-2, it doors 70 feet. The father of Tiberius Alexander had sheeted these gates with gold and silver; his apostate son was to witness their ruin by the plundering hands and fiery torches of his Roman friends. Within this quadrangle there was a further separation, a low wall which divided the priests from the Israelites: near this stood the great brazen altar. Beyond, the Temple itself reared its glittering front. The great porch of Popylean, according to the design of the last, or Herod's Temple, extended to a much grater width than the Temple itself; in addition to the former width of 105 feet, it had two wings of 35 each, making in the whole 175. The great gate of the last quadrangle, to which there was an ascent of 12 steps, was called that of Nicanor.

The gateway tower was 132 1-2 feet high, 43 1-2 wide. It had no doors, but the frontispiece was covered with gold, and through its spacious arch was seen the golden gate of the Temple, glittering with the same precious metal, with large plates of which it was sheeted all over. Over this gate hung the celebrated golden vine. This extraordinary piece of workmanship had bunches, according to Josephus, as large as a man. The Rabbins add, that, "like a true natural vine, it grew greater and greater: men would be offering, some gold to make a leaf; some a grape, some a bunch; and these were hung up upon it, and so it was increasing continually."

The Temple itself, excepting in the extensions of the wings of the Propyleon, was probably the same in its dimensions and distribution with that of Solomon. It contained the same holy treasures, if not of equal magnificence, yet by the zeal of successive ages, the frequent plunder to which it had been exposed, was constantly replaced; and within, the golden candlestick spread out its flowering branches, the golden table supported the shew bread, and the altar of incense flamed with its costly perfume. The roof of the Temple had been set all over on the outside with sharp golden spikes, to prevent the birds from settling, and defiling the roof; and the gates were still sheeted with plates of the same splendid metal. At a distance, the whole Temple looked literally like "a mount of snow, fretted with golden pinnacles."

Looking down upon its marble courts, and on the Temple itself, when the sun arose above the Mount of Olives, which it directly faced, it was impossible, even for a Roman, not to be struck with wonder, or even for a stoic, like Titus, not to betray his emotion. Yet this was the city, which, in a few months, was to lie a heap of undistinguished ruins; and the solid Temple itself, which seemed built for eternity, not "to have one stone left upon another."

The Temple set on Fire.

It was the tenth of August, A. C. 70, the day already darkened in the Jewish calendar by the destruction of the former Temple by the King of Babylon: it was almost passed. Titus withdrew into the Antonia, intending the next morning to make a general assault. The quiet summer evening came on; the setting sun shone for the last time on the snow-white walls, and glistening pinnacles of the Temple roof Titus had retired to rest, when suddenly a wild and terrible cry was heard, and a man came rushing in, announcing that the Temple was on fire. Some of the besieged, notwithstanding their repulse in the morning, had sallied out to attack the men who were busily employed in extinguishing the fires about the citadel. The Romans not merely drove them away, but, entering the sacred space with them, forced their way to the door of the Temple. A soldier, without orders, mounting on the shoulders of one of his comrades, threw a blazing brand in the outer building or Porch. The flames sprung up at once. The Jews uttered one simultaneous shriek, and grasped their swords, with a furious determination of revenging and perishing in the ruins of the Temple. Titus rushed down with the utmost speed; he shouted, he made signs to his soldiers to quench the fire; his voice was drowned, and his signs unnoticed, in the blind confusion. The legionaries either could not, or would not hear; they rushed on trampling each other down in their furious haste, or, stumbling over the crumbling ruins, perished with the enemy. Each exhorted the other, and each hurled his blazing brand into the inner part of the edifice, and then hurried to his place of carnage. The unarmed and defenceless people were slain in thousands: they lay heaped, like sacrifices, round the altar; the steps of the Temple ran with streams of blood, which washed down the bodies that lay about.

Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place, he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the conflagration. The centurion, Liberalis, endeavored to force obedience, with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw every thing around them radiant with gold, which showed dazzling in the wild light of the flame; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door—the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat; and the noble edifice was left to its fate.

It was an appalling spectacle to the Roman—what was it to the Jew! The whole summit of the hill, which commanded the city, blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light—the gate towers sent up tall columns of flame and smoke. The neighboring hills were lightening up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces—some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery, as they ran too and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied, or brought back the shrieks of the people on the heights: all along the walls resounded screams and wailings; men, who were expiring with famine, rallied their remaining strength to utter a cry of anguish and desolation.

Slaughter and Sacking.

The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who intreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead, to carry on the work of extermination. John, at the head of some of his troops, cut his way through, first into the outer court of the Temple; afterwards into the upper city. Some of the priests upon the roof wrenched off the gilded spikes, with their sockets of lead, and used them as missiles against the Romans below. Afterwards they fled to a part of the wall, about fourteen feet wide. They were summoned to surrender; but two of them, Mair, son of Belga, and Joseph, son of Dalai, plunged headlong into the flames.

No part escaped the fury of the Romans. The treasuries, with all their wealth of money, jewels, and costly robes—the plunder which the Zealots had laid up—were totally destroyed. Nothing remained but a small part of the outer cloister, in which about six thousand unarmed and defenceless people, with women and children, had taken refuge. These poor wretches, like multitudes of others, had been led up to the Temple by a false prophet, who had proclaimed that God had commanded all the Jews to go up to the Temple, when he would display his Almighty power to save his people. The soldiers set fire to the building, and every soul perished.

PALMER'S LETTER.

The following is the letter writen by Palmer, and directed to J. J. Knapp, Salem, which fell into the hands of the father of Knapp, and was communicated to the Committee of Vigilance. This was the grand link in the chain of evidence, which developed the whole plot.—*Newburyport Herald.*

"*Belfast, May* 12, 1830.

"DEAR SIR: I have taken the pen at this time to address an utter stranger, and strange as it may seem to you, it is for the purpose of requesting the loan of three hundred and fifty dollars, for which I can give you no security but my word, and in this case consider this sufficient. My call for money at this time is pressing or I would not trouble you; but with that sum I have the prospect of turning it to so much advantage, as to be able to refund it with interest in the course of six months. At all events I think that it will be for your interest to comply with my request, and that immediately—that is, not to put it off any longer than you receive this. Then set down and enclose me the money with as much despatch as possible, for your own interest. This, sir, is my advice, and if you do not comply with it, the short period between now and November will convince you that you have denied a request, the granting of which will never injure you, the refusal of which will ruin you. Are you surprised at this assertion—rest assured that I make it, reserving to myself the reasons and a series of facts, which are founded on such a bottom as will bid defiance to property or quality.—It is useless for me to enter into a discussion of facts which must inevitably harrow up your soul—no. I will merely tell you that I am acquainted with your brother Franklin, and also the business he was transacting for you on the second of April last; and that I think you was very extravagant in giving one thousand dollars to the person that would execute the business for you—but you know best about that, you see that such things will leak out. To conclude, sir, I will inform you, that there is a gentleman of my acquaintance in Salem, that will observe that you do not leave town before the 1st of June, giving you sufficient time between now and then to comply with my request; and if I do not receive a line from you, together with the above sum, before the 22d of this month, I shall wait upon you with an assistant. I have said enough to convince you of my knowledge and merely inform you that you can, when you answer, be as brief as possible. Direct yours to CHARLES GRANT, Jr. at Prospect, Maine."

BELKNAP'S PSALMS AND HYMNS, Latest edition—large and small size in a variety of bindings, will be furnished at reduced prices by the dozen or single by N. S. SIMPKINS & Co. 79 Court Street. 3t. Aug. 21.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *uescending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson,	Wrentham,	Mass.
E. Porter,	Salem,	"
B. P. Dix,	Groton,	"
H. Allen,	Leominster,	"
E. P. Hill,	Townsend,	"
J. Robinson,	Worcester,	"
J. & C. Jewett,	Fitchburg,	"
George Dixon,	Dedham,	"
James Spalding,	Mason,	New Hampshire.
Wallace & Hopkins,	Milford,	"
John H. Wheeler,	Dover,	"
Joshua Hubbard,	Portsmouth,	"
George Hutchins,	Concord,	"

N2ep6m.

THIS day published by GRAY & BOWEN, the History of the Life and Opinions of the Apostle Paul, by the Author of Remarks on the Miraculous Character of Christ; the Apostle's Doctrine; Biblical Emendations, &c. Aug. 21.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets—entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Brattleborough, Vt.	G. C. Hall.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Townsend, Mass.	Aaron Keyes Esq. P.M.
Trenton, N. Y.	Rev. J. B. Pierce.